THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

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CAPITAL PUNISHMENT

THE subject has been judiciously inquired into, examined, debated and written about for something like half-a-century, and there seems to be only one conclusion to be drawn from the inquiry; it is that capital punishment sooner or later will be abolished in this country. The remaining outstanding question is why not sooner than later? The whole barbarous procedure written into the minds and habits of a public from early childhood, is under condemnation. It will be eradicated. But why must there be now a long wait? The government will not take the lead. It gives the rather pusillanimous excuse, within the circumstances, that it must wait upon public opinion. The latter is probably passive in the matter, or at least is controlled by inertia. If Parliament gave a lead for abolition, there is little doubt that public opinion would follow. Nothing great, said one of the quotable wise men, is accomplished without passion. And passion on the subject is singularly missing from those in authority who might be stirred by it. Meanwhile, the barbarous procedure, most assuredly to be abolished, continues. Every hanging is a stain now upon the community that allows it.

Moving Public Opinion

A national group of humanitarians—M.P.'s clergymen, writers and public men—under the stimulus of Victor Gollancz are trying to stir public opinion and trying to point out to the luke-warm the need for passion. A local group, too, has been formed in Birmingham—with one well-known Unitarian name among them. If religious opinion could support these groups, and support them with conscious vigour, Parliament, perhaps, could be forced to respond to an awakened opinion. There seems to be an opportunity, to be found again and again, at Unitarian meetings for resolutions. They would probably be more effective in the circumstances than some which take the world for their survey.

It is something of an ironic comment on the nature of good works, that most prison reform has been carried out by small groups of officials. If the public had known of the reforms they would probably have opposed them. A whole mass of human misery has been relieved quietly by a small body of men, almost by stealth, and it is improbable that even religious opinion is aware of what has been done. A generation ago it was known that certain prison governors and officials were against capital punishment. How much religious opinion has supported them?

Crime and Fear

The chief issue of crime and its consequences is allowed to slide by, on the whole, without much attention, or commented upon by ill-informed attention. Nine times out of ten church comment takes the form of deploring what it calls the growth of violence or juvenile delinquency; when the fact of the matter is that modern behaviour is almost paradisial compared with anything in the past. There is a far deeper issue that religion ought to deal with. The gloomy depths of primitive instinct for instance, involved with capital punishment, based upon a belief of a life for a life, is interwoven with the whole notion of evil. In such a matter it is not merely reason and fact that have to be considered, but the sense of something primitive that appears to be beyond human control. Men have always been afraid of evil, even when they have acknowledged and abetted its existence. They have always been reluctant to treat it as fact partly amenable, at least, to reason. And they have reacted to their fear with brutality. They have tended to mark evil with taboo and the outward signs of horror.

Walls and Misery

Hence the grim fortress-like prisons that have been built for the punishment of crime. They are not necessary in that form and they never were; but they add a touch of mystery and horror to the misery they were intended to enclose. All imprisonment is misery; it is intended to be so; but instead of deploring violence and juvenile delinquency may it not be as necessary to deplore, in a universe where good is intended and hoped-for, the misery for which every prison stands? A really free society, that is a society free from fear would not feel compelled to punish crime with all the paraphernalia of iron bars, studded doors, fortress-thick walls and jailers' keys. There are other ways of punishment. Why not open air, free skies, a dedicated staff, and a humanity which knows how to respond to wrong-doing not by a blow but by a desire to show hope and trust rather than repression. It is a question that is rarely asked, hardly ever thought of, whether there can be a really happy society with prisons that are intended to be the homes of misery and to inflict it. Every prison is an indication of social failure. It affirms, religion is not practised here.

Sooner or later capital punishment will be abolished. Sooner or later the fortress prisons will be pulled down. But why not sooner than later? Why accept out of habit and custom what can be, if not easily, yet nevertheless remedied? How near to hand lies the appalling wrong; how far off, in Africa, Russia, or in the wide universe it-

self the vast general wrong! How easier it is to form societies and pass resolutions about the latter rather than to do something about blank stones, lying to hand, that need to be removed!

IN BRIGHTER AFRICA

By E. L. Allen

AFRICA has become for us the continent of crisis, so that our gratitude when one upheaval begins to subside is tempered by the realization that at any moment a fresh explosion may be expected to break out. We congratulate ourselves on relaxation of tension in Kenya only to learn that troops have mutinied in the southern Sudan. France has reached a settlement with Tunisian nationalism only to find Algiers and Morocco on the verge of open revolt. And all the time in South Africa the Nationalists pursue their insane policy of alienating their fellow-countrymen of British descent even while they goad Native and Coloured into disaffection. Under these circumstances, it is joy to visit a part of the Continent in which progress is rapid, a colour bar is unknown, and racial co-operation is taken for granted as in the interests of both parties.

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When Sir James Robertson was sworn in as Governor-General of the Federation of Nigeria, the oath was administered by an African as Acting Chief Justice. That is typical of British West Africa to-day. The Gold Coast has an all-African Government and intends to achieve independence during the life of the present legislature. It has already taken over the civil service and has signed a contract for the production of its own currency. Nigeria has been promised that any region that wants self-government can have it next year, and there is no doubt that the East and the West will avail themselves of this. As it is, they have all-African executive councils and the change will be largely nominal. What the attitude of the North will be remains as yet uncertain, and it is likely that the central administration will remain for a while as it now is, with finance, defence, and external relations reserved.

What is most promising and encouraging in these two countries is that they are not merely aspiring to self-government, but that they are fitting themselves as rapidly as possible for the exercise of responsibility. Here, as they recognise, education holds the key. The Gold Coast has its University College at Achimota and Nigeria its at Ibadan, both of which prepare students for London degrees, but on a curriculum designed to meet West African needs. These two institutions have demonstrated that, given the same opportunities, an African can compete on equal terms with one of us. Some of the African professors are men of considerable distinction, as for example, Professor Busia who holds the chair of Sociology at Achimota and incidentally plays a prominent part in Gold Coast political life.

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Perhaps the greatest need of a developing country is for technicians of various grades, and an attempt is being made to provide these, though not as yet on a large enough scale. The Gold Coast has a first-class College of Technology at Kumasi, and various municipalities are opening Technical Institutes on lines with which we are familiar in this country. Nigeria, for political reasons, has had to break up its College of Technology into three parts, at Zaria for the North, at Ibadan for the West, and at Enugu for the East. I visited a training school at Zaria in which lads were being prepared for work as joiners, garage mechanics, builders, etc. But both countries need a large number of men who can act as intermediaries between the graduate engineer who directs operations and the unskilled labourer who must work on the job.

What of the schools? Everywhere in both countries one meets indications of the passion for education. Schools and training colleges are being built as far as materials and labour are available, but the demand for places in them far exceeds the supply. The pattern of education has been set by missions and reproduces that of this country, as is perhaps inevitable when higher education must be in English and advanced studies must be taken in this country. But the pace of the official system follows that of the missions and is much too slow for present needs. Hence the bold but highly unorthodox experiment that is being conducted at Lagos City College under the inspiration and direction of Dr. Azikiwe, banker, newspaper proprietor, industrialist, Premier of the Eastern Region, and recognized leader of Nigerian nationalism.

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A school in Nigeria normally opens from 8 a.m. to 2 p.m. and then closes for the heat of the day. But Lagos City College makes a fuller use of its buildings. As the boys and girls (for it is co-educational) leave after the morning session others come in for the afternoon session, both of which teach to G.C.E. Ordinary level. In the evening a third session carries those who attend it to Advanced level. Nor is this all. After I had gone the rounds of one school on the ground floor I was taken up to the first floor, where a commercial school was in session. Teachers are expected to work longer hours than in a mission or government school and are therefore paid at higher rates. The prospectus of the college states that its objective is "to produce men and women who have been educated to employ their heads, hearts, and hands so as to adapt themselves to their environment as worthy citizens of the world".

But democracy cannot be built up only on the school; adult education has an essential contribution to make, and there must be few countries in which this is more clearly understood than in the Gold Coast. David Kimble, as Director of Extra-mural Studies for the University College, has fired thousands with his own enthusiasm. Accra has its Community Centre, in which a number of classes are held each winter, and in which a University Week of public lectures attracted audiences of three hundred and over. Tutor organizers have penetrated into the interior, and groups have been gathered for week-end residential courses, chiefly on local problems. So great a demand for literature has been created, that a special Pelican series for West Africa is being published. The People's Educational Organization corresponds to our W.E.A. and is distinguished from it chiefly by its ability, natural enough under the circumstances, to enlist young people in the twenties.

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Adult education is almost exclusively in English at present. There is room therefore for a mass educational movement of a simpler character. In the North I found evidence of such a movement in the slogan "War against Ignorance" which accompanies a region-wide campaign for literacy in Hausa. Similar efforts are afoot for Yoruba in the West and Ibo in the East. Farmers are taught how to keep accounts and how to read notices of official measures for their assistance. The West African is naturally intelligent and he enjoys a standard of living that compares favourably with that of other colonial territories. He has a genius for co-operation and local government, and can put to good use any knowledge he gains. More and more it is becoming possible for the large section that is not articulate in English to have a hand in shaping the future of the country.

I hope I have not drawn too rosy a picture of conditions in that part of the world. There is much that might be said on the other side. One might deplore the widespread corruption, the irresponsibility and faction spirit of the press, the regionalism of the political parties, the lack of experience of many who occupy high positions and the reluctance of men of ability to be drawn into politics. But nothing now can or should arrest the advance of these two countries to a position of equal partnership with the other peoples of the Commonwealth. The educated Nigerian does not expect that his country will reach the standards of Western Europe at once, but he is rightly confident that it will do very much better

than some countries that are members of UNO and have even given a President to its Assembly. So why not independence?

While at Achimota, I preached at the evening service in the chapel of Legon Hall on the new site for the University College. The chaplain, a brilliant African minister who was educated in Switzerland and France, drove me there in his car. On the way, he told me the origin of the curious name Legon. A village of that name stood there originally, but British troops were stationed near it during the 1914-18 war and they beat up the inhabitants so mercilessly that they abandoned their homes. There is a symbol there of the miracle of goodwill that is being accomplished in West Africa to-day. The errors and brutalities of the past are not being allowed to overshadow the present, but are being redeemed as white and black work together to make the future.

COMMENT

Catholic or Protestant

THE discussions and pronouncements that have been called forth by the suggested marriage of Princess Margaret have had an interest far beyond that attaching to the immediate cause. In particular it has drawn attention to the somewhat discreditable position of the bishops of the Church of England who hold to a "Catholic" interpretation of their polity. They have pronounced heavily against the marriage of a legally innocent party to a divorce decision, and yet they have themselves, some of them, been appointed by a man who is in precisely the same position, just as some of the older bishops were appointed by a Unitarian. The dictum still stands that it is impossible to serve both God and Mammon.

But the same discussion has drawn attention once again to the disunion within the Church of England on questions of great practical importance, and, strangest of all, it has drawn attention to the great attraction that the "Catholic" attitude of that Church has for some of the leaders of Methodism, although many of the rank and file have been quick to dissociate themselves from such a point of view. At the same time, it has called Free Churchmen to study carefully the real implication of Catholicism, which is something more far-reaching than vestments and ceremonies. It is possible, however, that they will find in the course of that study that there is far more in the letter of the New Testament to support the Catholic idea than is acceptable.

Protecting Amenities

Clean air, quietness and access to grass and the countryside—those are the three great amenities that the present generation has to fight to secure. Clean air is one of the first first requirements of health, and yet, when the Clean Air Bill was introduced last week into the House of Commons it was the signal for an exodus on the part of both Government and Opposition members. Those who take most interest in the Bill feel that at present there are too many loopholes, and that its time of full operation would be too remote. It has been shown in the American city of Pittsburgh that the problem of smoke is not insoluble—it only needed the will to take the necessary steps, which are bound to be unpopular in some quarters.

The results of noise in our cities and, unfortunately, often the countryside as well, are becoming almost as severe on our nervous systems as the results of smoke and fog on our lungs. The subject was well ventilated in the House of Lords debate on the motion of Lord Lucas dealing with the noise from aircraft, both civil and service; but, unfortunately, the reply of the Parliamentary Secretary, Ministry of Defence did not give much hope of immediate relief. Lord Lucas said that since the war, Britain has spent £360,000,000 on aircraft research, and only £100,000 yearly on research for the elimination of noise. There was here, he said, a case for spending far more money than hitherto on the latter.

The public inquiry into the appeal by Standard Telecommunications Laboratories to the Ministry of Housing and Local Government against the refusal of public authorities to allow the building of a laboratory in the green belt shows the type of pressure that will from time to time seek to set aside such decisions of local authorities. In this particular case there may or may not be adequate grounds—that is for the tribunal to decide, but there is always present the fact that each appeal allowed makes the maintenance of the purposes of the green belt more difficult.

Automation

The decision of the Institution of Production Engineers to set up a committee to inquire into the effect of automation on the human being and on human relations in industry and society are worthy of all praise; they will explore the problem of increased leisure as well as the re-education necessary to secure the acceptance of automation by society. It is well to study the problems and their treatment that will come as a result of the new revolution in industry before it is too late. Some of our readers may have seen an account of a lecture by Dr. Bowden, principal of the Manchester College of Technology, in which he spoke of a machine that can play both draughts and chess, the former reasonably well, and the latter slowly, although that could be remedied in a much larger machine. He also spoke of an inventory control machine, which was built for a mail order firm with a catalogue of 8,000 items. The stock position was recorded, and every night the machine ran off a complete report on all the items, so that the management could decide each morning which items needed replenishing. There was no reason why the machine should not type out orders for goods which were in great demand.

"It makes you think!"

The Life of the Party

Do you wish to radiate enthusiasm? Do you wish to command respect, to become not only more popular, but also more entertaining? A friend of the human race, realizing that we all want these things, advertises in a paper that has reached me this morning that all you have to do is to send him 2½d. in stamps and he will send you a pamphlet which will tell you how to attain them through a simple technique of everyday conversation. I suppose we have all wished to attain such a technique. The 18th century seems to have been the age of great conversation, and many of its most noted characters have been saved from oblivion because of their conversational gifts. But of course even then there were many who could not rise to the height of wit that shines on the printed page of the 18th century, and were inclined to accept Sir Robert Walpole's advice and indulge in coarse conversation, which, he said, was the only kind that everyone appreciated.

Keats tells of a visit he paid to Wordsworth, who made some weighty pronouncements. He was about to make an assenting remark, but had scarcely opened his mouth before Mrs. Wordsworth put her hand upon his arm, saying: "Mr. Wordsworth is never interrupted". I suppose that a first requisite of a good conversationalist is a friendly spirit, then a sense of humour, a mind well-stored with many things, and an ability to listen to others. The attainment of all these gifts, with a number of minor supporting qualities, is cheaply gained at the cost of a 2½d. stamp. *Commentator.*

Brook Street Chapel, Knutsford: As the Rev. Albert Smith is unable to commence his ministry until February 1, 1956, the Rev. Stanley Mossop has offered to continue his ministry to the end of this year, and the offer has been gratefully accepted by the Chapel Committee.

A simple service of remembrance of the Rev. Ralph Philipson was held at the Oxford Crematorium on October 31, conducted by the Principal of Manchester College. Mrs. Philipson and her daughter, Mrs. Tudor, were present together with Mrs. Philipson's sister, Mrs. Gibson, and Mr. Leslie Tudor. The ashes were afterwards scattered in the beautiful garden adjoining.

I VISIT ABERDEEN

By A. B. Downing

I HAD always wanted to visit Aberdeen. My longing to go there was always a quite moderate sort of passion, entirely excusable and quite harmless. That is why, I suppose, my longing has lately been fulfilled. If I had looked forward to going to Aberdeen in a boundless dither of anticipation, I do not suppose for one moment that I should ever have been able to go! I sometimes wish I could lower myself to eye Athens or Budapest or Madrid with the same moderate and mild enthusiasm. If I could, I should no doubt considerably increase my chances of visiting all three places! But I can't bring myself to do that; so Athens and Madrid and Budapest remain still the wildest of wild dreams, Aberdeen, however, has become a reality . . . thanks, I like to think, to the blessings of moderation!

Yes, the place is as grey and dignified as everyone told me I would find it. It is handsome without being beautiful, a place to admire but one which evokes no particular envy. It is a city worthy of the name, proud of its traditions to the point of being parochial.

I naturally made a bee-line for the kirk when I arrived there. Scottish churches are not particularly attractive places. They tend to suggest religion in all its graver aspects, to hint that church-going is a vague sort of penance. Even on beautiful Dee-side at Crathie, where the Royal Family seek divine guidance and support for their exalted concerns, the church is full of howling draughts! But in Aberdeen I was decidedly, fortunate. I was there on a Communion Sunday. There were, I was relieved to find, no draughts in the church which I decided to visit—only biblical winds blowing, as they rarely do in our Unitarian communion, from the direction of the pulpit and these, quite harmless to bodily comfort, have the not invaluable merit of ruffling the repose of any contented heretic who happens to be around. Within the fine, solid and dignified walls of this particular kirk even the mildest of mild heresies, one felt, would have rather a thin time of it. Clad in the fur-coat of orthodoxy, with a warm halo of salvation fitting neatly over one's ears one can positively luxuriate in the biblical breezes. If a man's theological clothing is of the lighter kind, fit to wear only in a milder and sunnier climate of opinion, then he should soberly and patiently wait for whatever comes to him. He can be sure at least of a few religious sneezes!

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But let me go back to the Communion Service. All theological sensibilities apart, it was certainly an impressive occasion, well-contrived and well-performed. There was no false step, no awkward pause. Long white linen cloths were draped over the pews, which were filled to overflowing with earnest citizens anxious to retain their title to church membership, not a few of them with their own bibles and all clad in that breast-plate of righteousness which we familiarly call our "Sunday best".

The 24 elders were visions of splendour and dignity, attired as they were in full evening dress. One of them greeted me so kindly at the church door. I was a little awe-struck at first. I thought perhaps he must have been a Lord Provost, marooned in a sea of seething citizens. But I was the lost one, not he! He soon guided me upstairs and placed me in an undraped pew in the gallery, from which I had a good view of all the proceedings. He was certainly a discerning man, that elder. He knew from my hesitations that I was heterodox! But I was glad to see that I was not alone in that unshriven and undraped location. I was joined in my particular pew by a large lady of uncertain age and origins, whom I shyly surveyed for signs of heresy. In this survey, however, which I kept within the necessary bounds of decency and politeness, I had no success whatever. Two small boys behind me seemed more promising. Perhaps they were kindred spirits. They may well have been elders in embryo, but I soon reluctantly realized that if in fact they were, they had a considerable way to go—even in Aberdeen, where boyhood ambition has effcted some mighty transformations.

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And so the service began. The choir came in, in fine voice and red gowns. The minister mounted the pulpit, shedding his shy but competent assistant at the prayer desk below. The elders in evening dress assembled in their special pews, forming a protective semi-circle round the Holy Scriptures open and ready on the lectern. We sang metrical psalms and prayed some fine prayers and listened to a layman read a long passage from the Old Book in a voice and style which put to shame the shambling incompetence under which I have all too frequently suffered. And then the "intimations", usually numerous and ranging brightly from the sacred to the secular. Finally the sermon.

Ah! the sermon. In Scotland they certainly know how to preach an ordered and competent discourse, even if it is no more than a descant upon some well-worn biblical theme. Here we had revived for us the age-old scene of the Last Supper. The Room is ready. The Supper is ready. Christ is ready. Are you ready too? And there was no doubt that they all were. They knew what they had to do and they followed St. Paul's injunction to the Corinthians and did it "decently and in order". The plates of bread were passed from hand to hand and pew to pew. The wine was drunk. The attendant elders ensured a smooth passage for the sacred symbols, their white waistcoats lending an added decorum to the ceremonial decencies of the occasion.

Yes, I was deeply impressed and dare I say also? religiously moved. Not everything that was spoken spoke to my soul. Not everything that was done appealed to me. But, then, why should it? As the preacher himself had said, their commemoration had passed into communion. It was an outward and visible act. It was a communion of ceremony, but it was also a communion of spirit. We Unitarians have the latter without the former. Perhaps we shall never have the two together. Perhaps we cannot. But if the Christian spirit means anything at all, I sometimes think we ought to try more often and more effectively than do do . . . to have both.

IT OCCURRED TO ME

By Muriel Hilton

Lines from appreciation of Mabel A. Bessey (Head of Dept. of English, Bay Ridge High School, U.S.A.).

One of her favourite quotations was from Emerson: "Be an opener of doors to such as come after thee."

She wrote: "A keen and zestful appreciation of the world around her—some call it gusto—is the gift that, were I the godmother of fairy lore, should bestow upon youth. Gusto is a defence against any undesirable traits. One cannot be bored, or indifferent or lazy. There are too many things to be curious about, too many things to enjoy; life is too sweet. For gusto provides too great eagerness, so absorbing a desire to know and understand that self is forgotten.

If the spirit has gusto, then it will have friendliness. And friendliness invites friends. The possession of friends, demands consideration of the rights of others, tolerance, gentle manners, generosity. For friends are too precious to be lightly forfeited.

With gusto present there can be but little thought of selfishness; a love of living brings with it a desire to share —be it work, responsibility, duty or happiness. Gusto carries with it warmth, and vigour and assurance. It is a magnificent leaven without which the world becomes flat, stale, unprofitable. Gusto is the light within which makes beautiful the plain face—gives grace to the awkward body. It is the one thing beautiful".

THE MINISTER

By A. Elliott Peaston

THE Congregationalists cherish the ideal of a learned ministry. Many of the early Independents were men of scholarship and refinement. Over the entrance to Harvard College in America is an inscription that bears eloquent testimony to their age-long veneration for learning. "After God had carried us safe to New England and we had builded our houses, provided necessaries for our livelihood, reared convenient places for God's worship and settled the civil government, one of the next things we longed for and looked after was to advance learning and perpetuate it to posterity dreading to leave an illiterate ministry to the churches when our present ministers shall lie in the dust."

Modern Congregationalists need harbour no such dread. The excellence of a group of essays written by past and present members of the Yorkshire United Independent College, Bradford, and edited by Principal H. Cuncliffe-Jones is adequate proof of the high standard maintained by a college which is celebrating the Bi-centenary. *The Congregational Ministry in the Modern World*[1] is a book that can be read with pleasure by cleric or layman. The essays are informative, and delightfully written. It may be true, as Seebohm Rowntree and C. R. Lavers have told us, that there has been a sharp decline in the esteem in which Protestant ministers are held due to the reduction in the difference between their degree of learning and that of the average member of the congregations. But no denomination and no college need feel ashamed of pastors who can write with such sincerity and ability.

Many phases of the minister's life are touched upon. The functions of the modern minister as preacher, teacher, and pastor, are delineated. One chapter deals with his training, pastoral and theological. Early chapters set forth the nature of the Congregational minister, and, typical of our age, the ministry in an ecumenical setting. A very provocative essay is concerned with the ministry in an industrial age. The writer has felt, as many a minister feels in a busy mill town in Lancashire or Yorkshire, that though he is liked, he is irrelevant.

But the parson is never irrelevant. His is an Everlasting Gospel that is Everyman's constant need. Science advances and men, in our time, may realize their ambition and reach the moon. Is it too much to predict that, arriving there, they will find themselves still burdened with the problems of humanity, a sense of sin, and a longing for redemption? For the moon is also the Lord's creation.

[1] *"The Congregational Ministry in the Modern World". Edited by H. Cunliffe-Jones, London. Independent Press 8s. 6d.*

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Thanks from America

SIR,—The members of the American Unitarian "Pilgrimage to the Shrines of Dissent" have requested me to convey, through your columns, their very sincere gratitude for the warm reception given them at their various "way-stations" in England.

Space will not permit mention of all the hospital ministers and lay people who made the visit memorable, but for the excellent planning the Unitarian Laymen's League, which organized the tour, is especially grateful to the Rev. John Kielty and staff of the General Assembly and to the officers of the Men's League, Messrs. Squire Roe, President, and Frank Glover, Hon. Secretary.

Particularly enjoyable to me personally were the four weeks in England following the Continental tour, when I was able to meet and see in action so many of the fine men's groups in the North of England. I could wish that their enthusiasm and zeal could be matched by similar ones in other parts of England.

Frequently here the statement is made that "Unitarianism is a layman's religion". American and Canadian laymen accept that as a challenge to their sense of responsibility. I venture to hope that our English brethren will increasingly adopt a similar attitude and work for the extension of their beliefs and for the influence of our cause.—Yours,

Boston, Mass. *H. Talbot Pearson, Exec. Director, Unitarian Laymen's League.*

Disestablishment

SIR,—After reading your admirable leading article in to-day's *Inquirer*, it is abundantly clear that the only solution to the divergence of view between Church and State is Disestablishment.

The Church should have been disestablished many years ago, but, for a variety of reasons this has never been done. The present position where bishops who fulminate against the marriage of divorced persons are appointed by a Prime Minister who is himself a divorced man is both absurd and undignified. Either the bishops must accept the law of the land, or they must accept disestablishment, with consequent loss of power and social prestige.

It would be better if the initiative in this matter were taken by the bishops, but, if they are unwilling to make the first move, then a bill for the disestablishment of the Church should be brought before Parliament. The sooner the present state of affairs is ended the better.—Yours,

Shrewsbury. *E. Whitley.*

The Marriage Vow

SIR,—I have always believed *The Inquirer* to be a Christian paper, so fail to understand your recent attitude towards the marriage vow. Surely that vow stands for self-less love, fidelity, honour and the courage to face all difficulties! Our master Jesus taught us these truths and God, or the Divine Mind—(there are many names for deity)—gave us the freedom to choose between right and wrong—that is a purely personal choice.

Princess Margaret is a shining example of this Christian teaching and she has encouraged and strengthened the faith of millions of people in these days of lack of principle and flabby sentimentalism.

I thank you for some beautiful articles in *The Inquirer* which restore one's sanity to peaceful and hopeful thinking.—Yours,

West Kirby. *Annie E. Chapton.*

Seamen and Reading

SIR,—Mr. O'Dell makes an absurd presumption. The "Comparative Religion" which he picked up in his second-hand bookshop obviously belonged to the Seafarers' Education Service. Any book withdrawn from the stock of that body has gone beyond the rebinding stage. Even then, most withdrawn books are passed on to another organization interested in the welfare of seamen and are placed on board ships as gifts. How that particular book found its way into that particular bookshop is anybody's guess.

Let Mr. O'Dell take heart. The Seafarers' have got several copies of Carpenter in stock. If any man at sea wishes to read more on the subject, further books are loaned to him. If he wishes to go more thoroughly into the subject some scholar is pressed into service to help him.

If Mr. O'Dell had written to the Seafarers' before writing his article he would probably have been surprised at the variety of subjects in which seamen are interested.—Yours,

London, S.W.18. *M. Swainton.*

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NEWS REVIEW

The Message of an Old Meeting House

The following tribute by a complete stranger to Unitarianism appeared recently in the *East Anglian Daily Times*:

"I walked a bit and came suddenly and unexpectedly to the Unitarian Church. What of that? People will no doubt say. That's well-known enough! But not to me. It was the old truth of the Londoner and the Tower of London. Up to this moment I had never seen or heard of the Unitarian Church at Ipswich—surely one of the most beautiful buildings in all East Anglia and one of the finest of its kind in the country.

"Inside it was harvest festival. To see the apples set out on cool leaves and the prodigal dahlias lolling in that big calm room, to smell the plums and the regretful, sweetly-decaying Autumn flowers confused with an older, more subtle scent of elm and Oak boards simply contrived into seats and shallow galleries; to hear a clock, 250 years old, still ticking on and to see the old ships' masts, smooth as flesh, which have been turned into columns to hold the square, high place together, brought to me in an evocative rush the key of tolerance as well as the true meaning of continuity. This, the calm meeting-house maintained, is Springtime and Harvest, Winter and Summer—life and death. Everything else is extraneous, expendable. This alone is the truth. All the rest is accidental to it."

The Harvest Festival services, held the day before this writer's coincidental visit, drew in the morning the largest congregation since before the war. Much was added to the atmosphere of the services by the beautiful solos, sung in the morning by Miss Jean Baxter and in the evening by Miss Barbara Sharman.

Work now in progress will provide the old Meeting House with a new electric lighting system and a first instalment towards electrical heating in the near future. Through the generosity of a member of the congregation the seventeenth-century brass candelabra has been cleaned and lacquered, so that it may now once again be seen in all its original splendour. An Autumn Fayre on October 22nd, opened by the Mayor and Mayoress of Ipswich, raised more than £100 towards the heavy cost of the improvements to the property. A feature of the evening was a concert given by the Ipswich Co-operative Girls' Broadcasting Choir

Other events at Ipswich this autumn have included a Membership Service, the second of its kind this year, at which the Minister welcomed eight new members into the fellowship of the congregation, and a meeting which was addressed by Mr. A. J. Walter, Secretary of the Ipswich Old People's Welfare Committee. As a result of this meeting, it was decided to set up a committee to organize a panel of visitors to old people who are living on their own and unable to leave their homes.

Manchester College, Oxford: The Martineau Club met in the Junior Common Room of Oxford, on Saturday, October 15th. After tea, Canon V. A. Demant, the eminent Anglican thinker, addressed a well attended meeting on the subject, "The Theology of Secularism".

Paganism and Oriental religions show us that man is naturally a religious monist.

The Bible alone rejects this outlook and separates God from His Creation. Modern science was made possible by Christianity's withdrawing Creation from the realm of the holy. Reality is a duality of the religious and the secular—with a constant tension between the two.

To rid himself of this tension modern man has reverted to monism—this time secular monism. But the tension formerly existing between the religious and the secular has now found its way into the secular itself. Man has tried to avoid living in two worlds and has found those two worlds living in him. Secular theologies such as Marxism and Humanism—religious with only God left out—are vainly trying to deal with the resulting malaise. The wheel has turned full circle and once again man is back in the monist predicament.

Liverpool District Women's League: The Autumn Meeting was held at Ullet Road Church, Liverpool, on Wednesday, October 19.

The Service was conducted by Mrs. E. Shirvell Price, who based her address upon the reading from Ecclesiasticus on "The grace of a good wife". She spoke of the deep depression which approaches most of us at some times and gave helpful advice on how to overcome it.

After tea the Business Meeting took place when Mrs. Hague gave a very full and interesting report of the Women's League Rally held in London on September 27 and 28.

Miss E. Royle, of Manchester, was the Speaker, she gave a most informative address on "Careers for Women in Hospital Administration", she first of all mentioned that the work was not only National but International, and had taken her to Washington and Boston U.S.A. during the past year, where she, being a Unitarian, had taken the opportunity of visiting our Churches there and finding that in order to obtain a seat it was necessary to arrive hours before the time of service. The services were often broadcast to one or more halls to those unable to crowd into the Church.

The first and most important work for women in hospital work was in Nursing, but there was a great deal of administrative work necessary to ensure the smooth working of the Hospitals.

(Continued on page 383)

A STINGY PORTRAIT

By "Tank"

WHAT is a silhouette? Someone answered that question by saying "a stingy portrait". That answer is quite a good one. The sharp shadow picture of a face in profile, which we call "a silhouette", doesn't give much away about the man it portrays. We cannot get an idea of a man's character or disposition by looking at a silhouette; it *is* a stingy portrait, and as such it is true to its name. Etienne de Silhouette lived two centuries ago. He was a Frenchman renowned for his stinginess. In his everyday life he was reluctant to give anything away and when he became his nation's Minister of Finance his Budgets didn't please the taxpayers. They had a lot to say about the grabbing and stingy Minister of Finance. Perhaps, rough justice has been done to him by fixing his name to a portrait which gives nothing away.

We don't like sulky people, and that is as it should be. Why do we call these unsociable people who want to be "on their own" sulky? Before it was ever applied to people, the word "sulky" was the name of a two-wheeled, horse-drawn, vehicle for the use of one person only. The man in a sulky travelled alone. That is just what a sulky person does; he goes by himself; he doesn't want company.

I calculate that I need about 300 words more to make this article as long as the Editor wants it to be. Why did I say "calculate"? Why does anybody say "calculate"? Because primitive man used to do his reckoning with the help of pebbles and the Latin word for pebble is calculus.

The words we use have a story behind them and many a spare moment can be filled pleasantly by turning to the dictionary to find the story. Apart from the dictionary many books have been written to tell the story of words and they are worth looking into, although we must not be too ready to believe all we read in them.

There must be some reason for calling a man from London a "cockney". I don't know what it is, but I am sure that the reason given by John Minshieu who made a dictionary in 1617 is not the right one. He told a yarn about a lad taken for a drive into the country by his father, a citizen living within the sound of Bow Bells. The lad knew nothing (or so it seems) about the creatures of the farm and the field. On the journey the lad hearing a horse neigh asked his father what the horse did and was told "the horse did neigh". Riding further the boy heard a cock crow and said "Doth the cock neigh too"? Minshieu says that the origin of the word "cockney" is in that story and they may believe him who can.

THE CALENDAR OF THE CHURCHES

SUNDAY, NOVEMBER 13th, 1955

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS
ABERDEEN, Unitarian Church, Shiese Street, 11 and 6, Supply
ABERYSTWYTH, New Street Meeting House, 11, Rev. J. MORGAN THOMAS
ALTRINCHAM, Dunham Road Chapel, 11, Dr. ALFRED HALL, 6.30, Rev. A. W. VALLANCE
ARDWICK, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GEE
ASHLEY, Unitarian Chapel, Manchester Road, 6.30, Supply

BATH, Trim Street Chapel, Unitarian, 6.30, Mr. J. W. V. NICHOLSON
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. ADAMS
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN
BERWICK (nr. Shrewsbury), Unitarian Church, 11, Rev. W. WOODWORTH
BILLINGHAM, Free Church, High Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Scarborough Road, 6.30, Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Monitsh, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Worship Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. RONALD MCGAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. J. H. EVERSHOT
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. G. ADDIS
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. J. GORDON DAVIES
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAY
BOLTON, Unity Church, Dunce Road, 10.30 and 6.30, Rev. ARTHUR J. LEWIS
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE ROBINSON
BRADFORD, Broadway Avenue, 3.15, ——
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BURDICK
BRADFORD, Christ Church, Dunspint Street, 3, Sunday School, 6.30, Rev. W. H. CHANEY
BRADFORD, Unitarian Chapel, 11 and 6.30, Rev. G. RAYMOND JONES
BRADFORD, Christ Church Unitarian, New Road, 11, Rev. JOHN ROWLANDS, 6.30, Rev. W. J. MCELDOWNEY
BRIGG, Lincoln's Hand Meeting, 6.30, Rev. A. H. BOWEN
BRIGG, Oldfield Road, 11, Mr. BRUCE FERGUSON, 6.30, Rev. J. TUDOR DAVIES

BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev W. HILL WAREING
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11 and 6.30, Mr. ROY JOHN
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. F. D. JONES
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mr. P. B. GODFREY
CHELTENHAM, Bayshill Unitarian Church, Royal Wells, 11, Study Service, 3, Sunday School, 6.30, Rev. BARBARA THOMAS
CHESTER, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Supply
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. EDRIC SHAW
CHOWBENT Chapel, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN
COSELEY, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C., WHITEMAN
COVENTRY, Holyhead Road, 2.30, Sunday School, 11 and 6.30, Rev. ALUN WILLIAMS
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (Also 6.30, 1st Sunday in the month)
DEAN ROW, 10.45, Rev. A. B. DOWNING STYAL, 6.30, Rev. A. B. DOWNING
DENTON, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. COTTIER
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. A. D. WILLIAMS
DITCHLING, Old Meeting House, 10.45, Mr. E. A. MARTIN
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Mr. T. WARDLE
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. GREEN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11, Supply, 6.30, Mr. E. HILL
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE
DUNDEE, Williamson Memorial Unitarian Church, 53 Constitution Road, 11, Rev. A. E. POTTS
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 6.30, Mr. T. K. METTERS
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, Dr. JANE DARROCH
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. GRAHAM SHORT
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICHOL CROSS
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER
HALIFAX, Northgate End, 10.45, Rev. J. B. TONKIN, 6.30, Miss PHYLLIS HAIGH
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENBIGH HILTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. RALPH E. GODDARD
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 6.30, Rev. J. B. TONKIN
HULL, Park Street Church (Unitarian), 6.30, Rev. ERNEST PENN
ISLE OF WIGHT, NEWPORT, Unitarian Christian Ch., 11 and 6.30, Rev. W. CARTER
KENDAL, Market Place Chapel, 6.30, Supply
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Supply
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER
LANCASTER, St. Nicholas Street Church, 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45, Dr. R. W. WILDE, 6.30, Rev. J. HENKINS
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON
LETCHWORTH, Secretary, Miss J. E. Lindsay, The Little House, Garth Road, 11, Rev. R. SORENSEN
LEWES, Westgate Chapel, 11, Rev. W. J. MCELDOWNEY
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KEMBHALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TINDALL
LIVERPOOL, Bootle Free Church, 11, Rev. BRIAN L. GOLLAND
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KEIR MURREN
LIVERPOOL, Gateacre Chapel, 11, Rev. STANLEY R. BUTLER
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. B. L. GOLLAND
LIVERPOOL, Hope Street, 6.30, Supply
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SHIRVELL PRICE
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. DONALD P. MAW
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. J. C. BALLANTYNE
LONDON, Forest Gate, Upton Lane, 6.30, Rev. DUDLEY RICHARDS
LONDON, Golders Green, Hoop Lane, 11, Rev. K. C. TREACHER, 6.30, Rev. J. ROWLAND
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. JOHN KIELTY
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAW
LONDON, Highgate Hill Unitarian Church, 11, Mr. T. E. DALTON
LONDON, Ilford High Road, 6.30, Rev. ARTHUR PEACOCK
LONDON, Islington Unitarian Church, Upper Street Preston Hall, 6.30, Rev. A. V. FOX
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. MORTIMER ROWE
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Rev. J. P. CHALK
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. DENNILE
LONDON, Richmond Free Church, Ormond Road, 11, Rev. WALTER M. LONG
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Mrs. A. D. MITCHELL
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK, 6.30, Mr. A. D. MILLARD
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays, 6 Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newham Road, 6.30, Rev. F. HANKINSON
LYTHAM, St. ANNES (Ansdell), Unitarian Church, Channing Road, 11, ——
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Rev. G. D. FOOTE
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Mr. PETER JONES
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Principal Rev. J. D. JONES
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BOWSER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30 Rev. T. W. ROBERTS
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JAMES GILL
MANCHESTER, Renshaw Street Mission, 6.30, Rev. B. L. HOPKINS
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. STANLEY H. KNIGHT
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Rev. GORDON BENNETT
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 11 and 6.30, Rev. A. W. VALLANCE
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. E. A. DAWES
MIDDLETON, Old Road Chapel, 6.30, Mr. D. C. DORE
MORECAMBE (see LANCASTER)
MORETONHAMPSTEAD, 3, and NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Student
NANTWICH, Old Chapel, 6, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. GORDON DOWNS
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, Men's Sunday, 2.45 and 6
NORTHAMPTON, Kettering Road Church, 11, Rev. H. L. SHORT
NORWICH, Octagon Chapel, Colegate, 11, Mr. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, Rev. L. A. GARRARD
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. W. HILL WAREING
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11, Rev. E. H. KERSLEY, 6.30, Mrs. M. MASON
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Dr. J. C. FLOWER
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. JOHN R. STURGES
PRESTON, Unitarian Chapel, Church Street, 6.30, ——
RINGWOOD, Hants, The Meeting House, 11, ——
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. WILLIAM BEER
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. N. J. TEAPE
SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. WILKINS
SHEFFIELD, (Attercliffe), 6.30, Mr. T. H. MORRIS
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SOKELL
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. J. M. QUIRK
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. DAVIES
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Rev. FRANCIS TERRY
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Rev. H. J. ROSSINGTON
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Miss M. GRIFFITHS
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
ST. HELENS, Corporation Street, 6.30, Rev. STANLEY R. BUTLER
STOCKTON-ON-TEES, Wellington Street, 6.30, Supply
STOURBRIDGE, Presbyterian Unitarian Chapel, 11 and 6.30, Rev. C. SIMPSON
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. B. VINEY
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45 and 6.30, Student
TAUNTON, Mary St. Chapel, 11, Rev. W. H. CORDELL, 2.30, Sunday School
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KERESZI
TODMORDEN, Unitarian Church, 10.45 and 6, Mr. A. L. FENBOW
TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Supply
WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. ERIC WILD
WATFORD, Friends' House, Church Road (by permission), 7.30, (Last Sunday in the month)
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Mr. P. J. SPENCER
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON (Also 6.30, 1st Sunday in the month)
WHITBY, Flowergate, 6, Miss N. GILL
YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. FEATHERSTONE, 19 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. G. E. HALE. Manse Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister Rev. W. BOTTOMLEY. Meetings as advertised
SEAFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTOMLEY

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street, 11, Rev. ANGUS CAMERON
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JENKINS
VANCOUVER, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Supply

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. MORRIS
WELLINGTON, Unitarian Free Ch., Tisdall's Buildings, 100 Lambton Quay, Supply

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School; 7, Service Rev. MAGNUS C. RATTER

(Continued from page 382)

Receptionists, Filers, Coders, were among the highly trained staff who executed technical work for the efficient running of the Organization, and Miss Royle said there was a great opportunity for young women in this field but it meant devotion to the work, sympathy with the Patient Public, and no five-day week or working by the clock.

Arnold Peach

The Old Chapel, Great Hucklow, has suffered a serious loss in Mr. Arnold Peach who died at his home at Foolow, Eyam, Derbyshire, on October 10, and was cremated at Manchester Crematorium on October 12 after a service in the Old Chapel.

Arnold Peach was the second son of the late Rev. Charles Peach, of Great Hucklow and lived in Hucklow for many years. He was a regular attender at the Old Chapel, which was very dear to him and will be remembered by many visitors to the Holiday Homes as the leader of rambles over the Dales and Uplands of the Derbyshire Peak of which he had a wide knowledge. Besides his association with the Chapel and Homes he will be remembered as the House Manager of the Village Theatre by thousands of regular patrons over the last years.

His presence at Sunday worship, his gentle manner and kindly courtesy will be sadly missed by all. *E.P.*

THE LINDSEY PRESS

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Engagement

The engagement is announced and the marriage will take place in early December in New York between Davis James Webster, only son of Mr. and Mrs. A. J. Webster, of Little Thatch, Runwell, Taunton, and Lucy, only daughter of Dr. and Mrs. Russell R. Law, of Wenham, Mass.; U.S.A.

Death

Martineau—On November 4, at her home, 5 Killieser Avenue, Streatham, Eliza (Lillie), second daughter of the late David Martineau, of Clapham Park, in her 95th year.

Devon Unitarian Congregations

"We must learn the lesson that the day of isolation and independence is past so far as churches as well as other things are concerned, and that in everything and in every way we are becoming more dependent upon each other," said the chairman of the Devon Unitarian Congregations Association, Mr. E. A. Roberts, of Plymouth, at the third annual meeting, held at the Abbey Chapel, Tavistock, on Saturday, October 22. All the churches in the county were represented at the conference with the exception of three. The delegates were welcomed on behalf of the Tavistock congregation by the pastor, Rev. E. H. Kersley.

The chairman observed that he would like to see a much greater degree of vigour and vitality in the Association's deliberations and doings, and, suggested that more use might be made by churches of the small panel of lay preachers instituted by the body. There was also the problem of struggling churches that so obviously needed help, and he called on Devon Unitarians to awake and arise out of their apathy.

The honorary secretary, Mrs. I. M. Roberts, of Plymouth, said in her report that she thought they had succeeded beyond their fondest hopes in bringing closer together the Devon Unitarian congregations, and the conferences had been well attended. She gave a special word of thanks to the Methodists of Moretonhampstead for their willing co-operation when the conference visited that town. Mrs. Roberts, who had been secretary of the Association since its inception, for which she was one of the three Plymouth members responsible, intimated that her hands were so full in other directions that she wished to retire.

Election of officers resulted as follows: Chairman, Mr. E. A. Roberts (Plymouth); vice-chairman, Mr. R. H. Hill (Exeter); honorary secretary and honorary treasurer (Mr. A. G. Holford, of Plymouth, with whom the idea of the Association first originated, desiring to relinquish the treasurership), Mr T. K. Masters (Crediton). Each of the constituent churches nominates a member of the committee. The retiring officers were thanked for their services.

It was decided that the next conference should be held at Crediton on Wednesday, April 18, and that Mr. Shipway, of Torquay, be invited to address it.

AUTUMNAL MEETING OF THE COUNCIL OF THE GENERAL ASSEMBLY

The Autumnal Meeting of the Council was held at Stalybridge on Friday, October 28, followed by the Welcome and Recognition Service. The President reported visits to the Northumberland and Durham Associations with preaching engagements at Middlesbrough and Newcastle; to the Easter Union at Great Yarmouth and preaching at Norwich; to the Liverpool District meeting at Wallasey and to take part in the Minister's 10th Anniversary at Doncaster. A message was sent to the Hon. Treasurer, Mr. R. P. Jones, congratulating him on excellent progress after his recent operation and hopes for a complete and speedy recovery.

Amendments to the scale for Children's Allowances were adopted. It was agreed that in future the Ministry Committee should have the power to recommend transference from the full List to the Supplementary List of a minister who had ceased to have charge of a congregation and had taken up full-time secular employment. Approval was given to the recommendation of the Programme Sub-Committee that the subject of the Public Meeting should be "The Liberal Doctrine of God and Man", and the subject for the Friday morning session should be "Unitarians Going Forward"; several lay people to be invited to report on progress made in their churches over the last two or three years. It was also agreed that the afternoon session of the Business Meeting should be devoted to discussion of the report of the Income Committee within the framework of a scheme of Unitarian Advance over the next few years.

It was also agreed that in future the Annual Meetings of the Assembly should be held alternately in London and the Provinces. It was reported that a successful Advance Campaign had been completed at Halifax and a special campaign completed at Yeovil, and that further campaigns were planned in another half a dozen churches. An excellent start has been made to a very ambitious programme at Golders Green.

Delegates paid tribute to the splendid address of the Rt. Hon. J. Chuter Ede when he had accepted the Presidency of the I.A.R.F. at the recent congress in Belfast. Reference was made to the return of the Rev. Margaret Barr from India towards the end of March next year, and it was again stressed that in order to relieve her of the strain of a protracted tour concentration should be placed on meetings of District Associations and District Women's Leagues. A very satisfactory report had been received from Pasteur Hoyois on his congregation at Brussels and the liberal congregation at Charleroi. The Publications Committee submitted a scheme of threefold leaflets of personal testimonies under the general title of "What Unitarianism Means to Me". It is also proposed to publish a number of biographies suitable for teachers and young people. The Rev. E. D. Deakin presented the report of the Religious Education and Youth Department, and stated that a very good Youth Leadership Course at Edinburgh was attended by 21 students from four Scottish churches, and that the Hucklow Course, to be held in November, was already fully booked. Two records of hymn tunes are to be made to help those schools which have difficulty in obtaining the services of a competent pianist.

The Stalybridge congregation entertained the Council, and Ministers and visitors from the neighbouring churches to an excellent tea and His Worship the Mayor extended a civic welcome to the Assembly on its first visit to the town. The Welcome and Recognition Service was held in the church, conducted by the minister, the Rev. C. H. Bartlett, and the address was given by the Rev. W. Waddington, Chairman of the Ministry Committee. The President welcomed the Revs. S. R. Butler, Watcyn Davies, R. L. Hopkin and J. Rowland. The singing of the choir and the congregation was excellent and all who attended must have been greatly heartened by the service.

Tribute must be paid to the excellent hospitality and the very efficient arrangements made by the Stalybridge congregation. This visit to one of the smaller towns was most successful and it is hoped that other such places will be moved to invite the Assembly for its Autumnal Meeting.

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